/123 cont./ Aside from one chapel
[91] [883] [697] [983] [19] the only structure in Chipaya which does not have its door to the east is the prison, which faces the church so that the locked-up sinner may repent while contemplating the house of God. I remarked the identical preoccupation in several Aymara villages.

36 [514] The Čipaya throw their excrement in the street and satisfy their needs practically everywhere. Thanks to the dryness of the air the village does not smell bad and is not dirty in appearance. In contrast in the rainy season it becomes difficult to get around in it. The Čipaya dig the clods of earth with which they build their houses in the middle of the village. These removals naturally create depressions filled with water which must be drained by small ditches. The canal in front of the saya tuanta overflows during this period and cuts off communication between the two districts.

The entry to the village is indicated by two pillars which stand on the road to Huachacalla.

[485] [574] In Chipaya the only public meeting places are the chapels and the church. Passing strangers are given lodging at the homes of the authorities.

347 36 The dwelling huts are not continually occupied by their owners. In fact each of them owns in addition to his domicile in the village one or several huts situated somewhere in the midst of the pastures. These "farms" are generally located near the floodlands, whence the name which the Čipaya give them: kʷas-kʷoya, "water houses," is derived. The Indians also designate each group of these huts and their annexes by the Spanish name estancias.

/124/ The water houses are either of the type in the village or entirely built of clods of earth in a conical form.

361 Sometimes these rural houses are grouped into modest hamlets, but they are most frequently isolated. There is a considerable number of them, and one finds them dispersed all around the village within a radius which varies from seven to ten kilometers.

/174 cont./
U 302 rotten urine. This liquid, which smells horribly of ammonia, is an excellent cutter of grease, the only thing which can give some
U [514] suppleness to their greasy mop. This peculiar washing made me understand the reason why there was a receptacle in a corner of all the Čipaya huts which the master of the house used as a chamber pot and whose contents he guarded with care. When I assert that this toilette is the only one which the Čipaya women practice, I
U [515] exaggerate nothing. Throughout their lives they never wash and
U [396] their skin is covered with a veritable crust of dirt. Their clothes are equally unclean and tattered, and only during festivals do they put on a new urku or mantle. /175/ /Figure 6 appears here./

/176/ Technology

A 323 Ceramics. The pottery of the Čipaya Indians is not indigenous.
U 415 It comes to them from the Aymara who trade it (Fig. 6 /see p. 165/).
U 177 The center of this industry is situated near Parinacota in Carangas
[487] province where banks of clayey earth are found. I shall always regret not having been able to visit this locality to observe the making of ceramics on the spot. Without any doubt I should have discovered there the survival of ancient pre-Columbian techniques since the form of the vessels and jugs coming from this place is exactly that with which we are familiar from Andean archaeology. Aryballus (lūč) are still shaped there as in the times of the Inca empire, and other receptacles which reproduce ancient types char-
A 482 acteristic of this part of the altiplano (Fig. 3, E-F /see p. 155/). It is not only in the style of these ceramics that we ascertain the influence of pre-Columbian models, but in the very manner in which the aryballus is carried on the back is a continuation of old Inca traditions. By means of a rope of llama wool ingeniously interlaced, the women bear the large aryballoid jugs on the back, exactly like the Indian depicted on a Chimu vase.

[TEXT CONTINUES ON P. 166]